

To the Editor of the Times

I have read the statements printed in the Times regarding my address at the Columbia Univ. Symposium on Feb. 18 with amazement and indignation. There is not now and there never has been any uncertainty whatever in my attitude toward <sup>our</sup> ~~this~~ war with Germany. I believe <sup>that</sup> it is a just and necessary <sup>righteous</sup> war and that it is the duty of the nation to carry it forward with the firmness and unwithholding devotion of one that ~~we~~ <sup>are</sup> ~~are~~ and you that we have made a just and is needed, make the wrong <sup>to mankind</sup> ~~is presented~~ which ~~we know~~ it is our duty to help to prevent is prevented and make nothing has been done that can be done by this war to establish an order of justice in the earth. I hate war but I believe that this is a war against war and that it must be waged to the end, <sup>in order</sup> that war may be destroyed.

The <sup>speech</sup> address at Columbia ~~which~~ <sup>was</sup> not <sup>a</sup> ~~an~~ <sup>speech</sup> address on the war at all. I was not asked to speak about the war. The subject on which I was introduced to speak <sup>I believe</sup> was "American Democracy and our duty to our Neighbors." But I had not heard of that

My first note that document. and did not do one of the first  
announcing the subject into the next day. I was not my  
purpose of discuss the <sup>or to refer to it.</sup> <sup>the subject</sup> ~~was~~ I understood it was to be a  
missionary <sup>subject</sup> to interest students in the general social  
problem which was with us before the war and was to  
with us after the war. The first half of the address was  
devoted to an effort to describe some of the long continuing  
elements of this problem. I mentioned first, the imperfect  
development of democracy, the contested claim of individualism  
to be above the moral law, the retarding of the breaking  
down of the processes of human progress and social  
evolution for the sake of subjective egoism ~~and~~ to carry  
them forward, the persistence of race prejudice and suspicion  
and the resistance of national <sup>individualism</sup> ~~particularism~~ to the spirit of  
world brotherhood and <sup>to</sup> common human interest. The second half  
of the address was devoted to an endeavor to show that Christi-  
anity as interpreted and expressed in the missionary enter-  
prise <sup>contained the ideals</sup> ~~was adapted to~~ and the spirit required for the  
solution of the problem.

part and

~~The reference to Germany and to our own country were largely~~  
~~incidental~~

But for no moment do I believe or did I write the  
any errors in our national history or any defects in our own  
life ~~and~~ <sup>substantially</sup> justify the course which Germany is pursuing.  
My conception of loyalty at this time does not require of the  
loyal man that he should believe in the inflexibility of our  
part in the ethnic perpetration of <sup>front national</sup> our own life today. We  
know our defects and we are foolish to shut our eyes to them.  
But they do not excuse us from our plain national duty to  
put us to rights with nations into their steps against false  
political ideals and oppressive regimes. (Thomas Hobbes <sup>any</sup>)  
The view and regimen of the man who would be loyal to  
the most long faith or talent in America what he is  
convinced against whatever comes suddenly near to the  
"invidious despotism" of which we of your country  
speak.

I believe that what I have said at Columbia is a  
and that needs to be said today in the interest of our firm.



I do not think the continuance of public controversy between men who  
are equally loyal and equally patriotic is as long the nation needs  
and this from a writer such as myself and I must not be a  
part of it

But I do wish to greet personally and the two articles about  
a few letters in the Standard in a letter.

I go to the Standard which you quote which I was expected to  
have read at London I did not read it then because I must  
read them and I had in of Standard to be as taken from that  
had not read them. I have no personal knowledge of Helen as well.  
I had not the letter and George. I must say as to the matter of  
writing "that the letter is — after action". The letter after I  
of your letter which admits what I was expected to have said is entirely  
I saw nothing of the kind. I had no more given, more expected out given.  
I am glad to hear that the letters from George who came at the Standard  
the city and who demand their regulations can be sent to the Standard and  
require permission

I go to the Standard which you quote to the air as long when  
I was in London I was again to a publisher about to give  
I had not the Standard as — I believe that you  
had not read it. It is not put in my publication because but it calls  
attention to the of my paper which I believe. I did not of the article  
would come from the northern but you would to know what a problem seems  
the present body of the Standard than a long Standard and letters to them.  
I will be glad to see the paper and deal with them bravely.

Use this in much, explain. There is a great deal that is written  
that is the said. And I shall try to see if some in some appropriate way  
shall speak for us forward with you. We are in for a long and  
difficult business and we shall be very much interested in your views as to  
the method of the first <sup>which are needed</sup> ~~best~~ ~~which are needed~~ ~~to be done~~. And I mean  
in fact in an English manner in a report of a paper in *Quarterly Review*  
in June, 18. —

O. H. Pannkoke

RECEIVED

FEB 27 1918

LUTHERAN BUREAU

Mr. Speer

New York, Feb. 25, 1918.

Rev. Robert E. Speer, D.D.,  
105 East 22nd Street,  
New York City.

My dear Doctor Speer:-

A short time ago we sent you a reference list on the Wartime Service of the Church. It appears that the list is inaccurate not through our fault, but through a misunderstanding on the part of the various publishing houses. I asked them for books on this question which they published. From a number of them I received books, not which they published, but which they had for sale. In the reference list some books therefore appear as being published by houses which did not publish them.

We are getting out a corrected list which will be in your hands very shortly. The present list may be of service however as a guide to books in existence on this subject and as a buyer's list.

Very truly yours,

(Signed) O.H. Pannkoke.

Secretary.

*H. M. M. M.*

*Ask Miss Reuben about my paper in Feb*  
*End of Series Abstract to my paper -*  
*K. M. M. M.*  
*J. M. M. M.*  
*M. M. M. M.*  
*M. M. M. M.*  
*M. M. M. M.*  
*M. M. M. M.*

*A. M. M. M. 30.*  
*City of Geneva. 10.*  
*Praying 65 of M.*

*W. M. M. M.*  
*M. M. M. M.*  
*J. M. M. M.*

~~*Pannkoke*~~

~~*O. H. Pannkoke*~~

February 14, 1918.

Mr. Robert E. Speer,  
156 - 5th Avenue,  
New York, N. Y.

Dear Mr. Speer:

The prospect for our series of meetings is bright, and I anticipate that seats will be at a premium. The women, especially, are stirred up about the whole programme, and I think they will make up more than one-half of the audience. You are aware that the meetings are metropolitan in character. They are not restricted to the schools in the vicinity of Columbia, although probably two-thirds of the audience will come from the latter institutions. I think I should tell you about one large radical group that will be represented. Their programme of reconstruction is largely identical to ours - the Christian programme - except that it omits the word "Christian". Will it not be advisable to bear this group in mind as well as the cosmopolitan character of the audience, in the construction of your address, and build up an argument showing that America's obligation to her neighbors is educational, scientific (i.e. the cleaning up of countries and continents from the sanitary point of view, etc.) economic and religious - putting the religious on the broadest possible basis first, in order that you may win the Jews and radicals to your point of view, by showing in conclusion that this programme is essentially Christian and that it squares with Jesus' programme of justice, brotherhood and good will. It seems to me that this course will suggest to the students a study of that programme, and, of course, that is one of the purposes we are seeking - to enlist four thousand in study groups. I have gone over the whole matter with Mr. Vinten and I think he fully understands just what we are driving at.

The meeting is being called for 7:30. As many students will come from a distance, I doubt if we shall be able to actually begin before quarter of eight. I have asked Mr. Vinten not to exceed thirty-five minutes, which will leave you forty minutes, granting that we close at nine o'clock. However, I do not wish you to feel pressed in the matter of closing at that hour.

Hoping and praying that God will speak eloquently through you Monday evening, I remain

Sincerely yours,

HEE/H